November 24
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And these signs shall follow them that believe—in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." BOOK OF MORMON, MORMON 9: 24.

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ARIZONA TEMPLE DEDICATORY PRAYER*

PRESIDENT HEBER J. GRANT

O GOD, THE ETERNAL FATHER, we, thy servants and handmaidens, come to thee with hearts overflowing with gratitude, and in the name of Jesus Christ, thy Well-Beloved Son, we thank thee that we are privileged this day to dedicate unto thy Most Holy Name a Temple of the living God.

We thank thee, O God, the Eternal Father, that thou and thy Son, Jesus Christ, did visit Joseph Smith, Jr., in his youth, and that he was instructed by thee, and by thy Beloved Son.

We thank thee that thou didst send thy servant, John the Baptist, and that he did lay his hands upon Joseph Smith and Oliver Cowdery and ordain them to the Aaronic or Lesser Priesthood.

We thank thee for sending thy servants, Peter, James and John, Apostles of the Lord Jesus Christ who ministered with the Saviour in the flesh and after His crucifixion, and that they did ordain thy servants, Joseph Smith and Oliver Cowdery, Apostles of the Lord Jesus Christ, and bestow upon them the Holy Melchizedek Priesthood, by which authority and Apostleship we do dedicate unto thee this day this holy edifice.

We thank thee for sending thy servant Moroni to deliver the plates from which the Book of Mormon was translated by the gift and power of God. We rejoice before thee in the influence

*Offered at the dedication of the Arizona Temple, at Mesa, Arizona, U.S.A., Sunday, October 23rd, 1927, and read at each subsequent session of the three and one-half day services.

for good that the Book of Mormon has had in the world, and that it is indeed a new witness for Christ, confirming His teachings as recorded in the Holy Bible. We thank thee that thousands and hundreds of thousands of thy children have proved the truth of the testimony of thy servant Moroni, which he left on record in the book itself:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things.

Grant, we pray thee, that the Book of Mormon may have an ever-widening influence in the world and that many more of thy children may receive the conviction of its truth in their hearts. We rejoice that after the lapse of an hundred years, in spite of all the attacks that have been made against its divine authenticity, it still stands unimpeached as the word of God, and that the evidences brought forth from archæological and other sources only tend to confirm its truth.

We thank thee for the integrity and the devotion of thy servants, the Prophet and Patriarch, Joseph Smith and Hyrum Smith. We thank thee that they labored in thy cause all the days of their lives, from the time of the restoration of the Gospel of Jesus Christ until the day of their martyrdom, and that they were faithful even to the sealing of their testimony with their blood.

We thank thee for thy servants who have stood at the head of thy Church since the martyrdom of thy servant Joseph Smith, who have led and directed thy people by the inspiration of the Holy Spirit, and who have sent forth representatives to proclaim the everlasting Gospel in nearly every land and clime.

We thank thee for each and all of the faithful men who have ministered as General Authorities of the Church in this last dispensation.

O God, our Eternal Father, we pray thee to bless the Presidency of thy Church—thy servants, Heber J. Grant, Anthony W. Ivins and Charles W. Nibley. May they be guided by the unerring counsels of thy Holy Spirit, day by day. May they be even as a threefold cord that cannot be broken. May they see eye to eye in all matters for the upbuilding of the Church of Jesus Christ upon the earth.

Bless, O Father, in like manner, each and all of the Apostles, the Presiding Patriarch, the First Council of the Seventy and the Presiding Bishopric.

Bless, we beseech thee, those who preside in all the stakes of Zion, and in all the wards and branches of the Church, and over

the various quorums of the Priesthood, whether of the Melchizedek or of the Aaronic Priesthood.

Bless those who preside over the missions of the Church throughout the world, together with all thy servants and handmaidens who have gone forth to proclaim to the peoples of the world the restoration to the earth of the plan of life and salvation. Be graciously pleased to give them success in their ministry, and grant that every barrier now standing in the way of the proclamation of the Gospel may be removed, and liberty of conscience accorded to all peoples.

Bless, O Father in heaven, all thy servants and handmaidens who hold responsible positions in the various auxiliary organizations of thy Church, whether as general, stake or ward officers; in the Relief Societies, in the Sunday Schools, in the Mutual Improvement Associations, in the Primary Associations, in the Genealogical Associations, and the Religion Class organizations. Bless each and every one who is labouring for the benefit of the members, as well as the members themselves, in these associations. Bless likewise those who preside and who labour in the Church Schools and Seminaries.

Bless those, O Father, who have been called to preside and labour in this Temple, and also in other Temples that have been erected to thy Holy Name. We thank thee for all of the Temples that have been erected in this last dispensation, and we pray thy choice blessings to be and abide with all those who minister therein. We pray that the same sweet spirit which is present in all of the Temples that have heretofore been erected may abide with all those who shall labour in this holy house.

We pray that thy blessings may be upon kings and rulers in all nations, that they may minister in justice and righteousness and give liberty and freedom to the peoples over whom they rule.

We thank thee for this land of liberty in which we dwell, which thou hast said is "a land choice above all other lands." We are grateful that thou didst inspire the noble men who framed the Constitution of our beloved country, and we beseech thee that the principles of that wonderful document be ever maintained; that contention and bitterness may cease, and that peace and patriotism, love and loyalty, may prevail.

We pray thee to bless the President of the United States. May he find favour in thy sight and be governed in all his administration by the principles of righteousness. May thy blessings also be upon the Vice-president, the members of the Cabinet, the Senators and Congressmen, and upon all the officers in every State and Territory of the Nation.

We beseech thee, O God in heaven, that the people of the United States of America may ever seek to thee for guidance and direction, that thy declaration and promise that this is a land

choice above all lands, and shall be protected against all foes, provided the people serve thee, may be realized and fulfilled, and that the people may grow in power and strength and dominion, and, above all, in a love of thy truth.

We now pray for the State of Arizona, in which this Temple has been erected. We thank thee for the splendid men and women who were pioneers of this land. We thank thee for their courage and indomitable purpose, and their lofty ideals which sustained them mid hardships and privations. We are grateful that thou didst bless the land in answer to their toil, and that the desert has been made to blossom as the rose. We thank thee for the kind and generous treatment that has ever been accorded to thy people who have settled in this State, by the officers thereof. We pray thee to bless the Governor of the State and all who are charged with the administration of the affairs thereof, and may the people who dwell here be blessed and prospered of thee in righteousness.

We beseech thee, O Lord, that thou wilt stay the hand of the destroyer among the descendants of Lehi who reside in this land, and give unto them increasing virility and more abundant health, that they may not perish as a people, but that from this time forth they may increase in numbers and in strength and in influence, that all the great and glorious promises made concerning the descendants of Lehi may be fulfilled in them; that they may grow in vigour of body and of mind, and above all, in love for thee and thy Son, and increase in diligence and in faithfulness in keeping the commandments which have come to them through the Gospel of Jesus Christ, and that many of them may have the privilege of entering this holy house and receiving ordinances for themselves and their departed ancestors.

We thank thee, O God, our Eternal Father, that the land of Palestine, the land where our Saviour and Redeemer ministered in the flesh, where He gave to the world the plan of life and salvation, is now redeemed from the thraldom of the unbeliever, and is under the fostering care of the great, enlightened and liberty-loving Empire of Great Britain. We acknowledge thy hand, O God, in the wonderful events which led up to the partial redemption of that land, and we now renew the supplication made unto thee in behalf of thy covenant people at the dedication of the Salt Lake Temple:

O God of Israel, turn thy face, we pray thee, in loving kindness toward thy stricken people of the house of Judah. Oh, deliver them from those that oppress them. Heal up their wounds, comfort their hearts, strengthen their feet, and give them ministers after thine own heart who shall lead them as of old, in thy way. May the days of their tribulation soon cease, and they be planted by thee in the valleys and plains of their ancient home; and may Jerusalem rejoice and Judea be glad for the multitude of her sons and daughters, for the sweet voices of

children in her streets, and the rich outpouring of thy saving mercies upon them. May Israel no more bow the head, nor bend the neck to the oppressor, but may his feet be made strong on the everlasting hills, nevermore, by violence, to be banished therefrom, and the praise and the glory shall be thine.

We remember before thee the people in all parts of the world. May their hearts be turned unto thee and to the keeping of thy commandments, that thy name may be glorified in the whole earth.

We pray for thy Saints in distant lands. May they enjoy the companionship of thy Spirit, and be blessed with increasing faith and power for good. Continue to remember, we pray thee, thy Saints in the valleys of the mountains, whereunto they were led by thy servant Brigham Young and his associates, under divine guidance, and where the greatest of all Temples in this dispensation has been erected, and where thou hast blessed and prospered thy people even beyond all that could have been expected.

We especially pray thee, O Father in heaven, to bless the youth of thy people in Zion and in all the world. Shield them from the adversary and from wicked and designing men. Keep the youth of thy people in the straight and narrow path that leads to thee; preserve them from the pitfalls and snares that are laid for their feet. O Father, may our children grow up in the nurture and admonition of the Lord Jesus Christ. Protect them from infidelity and unbelief, and give unto them a testimony of the divinity of this work as thou hast given it unto us. Preserve them in purity and truth, and lead them in the way of salvation.

We thank thee, O God, that thy Son, our Redeemer, after having been crucified, laying down His life for the sins of the world, did open the prison doors and proclaim the gospel of repentance unto those who had been disobedient in the days of Noah, and that He subsequently came to the land of America, where He established His Church, and chose disciples to guide the same.

We thank thee for restoring again to the earth the ordinances of the Gospel of thy Son Jesus Christ, whereby men and women can be, in very deed, saviours upon Mount Zion, and where they can enter into thy holy Temples and perform the ordinances necessary for the salvation of those who have died without a knowledge of the Gospel.

We thank thee, O Father, above all things, for the Gospel of thy Son Jesus Christ, and for the Priesthood of the living God, and that we have been made partakers of the same, and have an abiding knowledge of the divinity of the work in which we are engaged.

We thank thee for the words of thy Son Jesus Christ to the Prophet Joseph Smith and Sidney Rigdon:

And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

That through him all might be saved whom the Father had put into his power and made by him;

Who glorifies the Father, and saves all the works of his hands.

We thank thee, O Father, that thou didst send thy Son Jesus Christ to visit thy servants, Joseph Smith and Oliver Cowdery, in the Kirtland Temple. We thank thee for the words of our Redeemer in that Temple:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice.

Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house.

We thank thee, O God, that by the testimony of thy Holy Spirit thou hast manifested thine acceptance of all the Temples that have been erected from the days of Kirtland until this present time.

We also thank thee for sending thy servants, Moses and Elias, and Elijah, to the Kirtland Temple, to confer upon thy servants, Joseph and Oliver, the keys of every dispensation of the Gospel of Jesus Christ from the days of Father Adam down to the present dispensation, which is the dispensation of the fulness of times.

We thank thee that through the visitation of Elijah, the prophecy of thy servant Malachi—that the hearts of the fathers should be turned to the children, and the hearts of the children to the fathers, lest the earth be smitten with a curse—has been fulfilled in our day, and that our hearts in very deed go out to our fathers; and we rejoice beyond our ability to express that we can, through the ordinances of the Gospel of Jesus Christ, become saviours of our ancestors.

We thank thee, O God, our Eternal Father, with all our hearts for the testimony of thy servants, Joseph Smith and Sidney Rigdon:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

We thank thee, O Father, for the knowledge which we possess, that thou dost live, and that thy Son Jesus Christ is our Redeemer and our Saviour, and that thy servant, Joseph Smith, Jr., was and is a prophet of the true and living God. And, O Father, may we ever be true and faithful to the Gospel of thy Son Jesus Christ, revealed through thy servant Joseph.

We now thank thee, O God, our Eternal Father, for this beautiful Temple and the ground upon which it stands; and we dedicate the ground and the building, with all the furnishings and fittings thereof, and everything pertaining thereunto, from the foundation to the roof, to thee, our Father and our God. And we humbly pray thee, Father, to accept of it and to sanctify it, and to consecrate it through thy Spirit to the holy purposes for which it has been erected. We beseech thee to enable us so to guard this house that no unclean thing shall enter here. May thy Spirit ever dwell in this holy house and rest upon all who shall labour as officers and workers herein, as well as upon all who shall come here to perform ordinances for the living or for the dead.

May thy peace ever abide in this holy building, that all who come here may partake of the spirit of peace, and of the sweet and heavenly influence that thy Saints have experienced in other Temples. May all who come upon the grounds which surround this Temple, whether members of the Church of Christ or not, feel the sweet and peaceful influence of this blessed and hallowed spot. And may this building be sacred unto thee and be protected from the elements of destruction.

O God, our Heavenly and Eternal Father, sanctify the words which we have spoken, and accept of the dedication of this house, and these grounds, which we have dedicated unto thee by virtue of the Priesthood of the living God which we hold; and we most earnestly pray that this sacred building may be a place in which thy Son may see fit to manifest Himself and to instruct thy servants, and in which thou shalt delight to dwell.

All this we ask and do in the authority of the Holy Priesthood and in the name of thine Only Begotten Son, Jesus Christ our Redeemer. Amen and Amen.

THE TEMPLE—Thou mighty edifice erected by the Saints of God, to the glory of His Name, that His principles may be taught, His ordinances performed, His mighty will proclaimed, that His children, present, past, and yet to come, may hear His word and all be judged according to the common law—may we thy holy precincts venerate, and sacred hold the covenants espoused, that station we may have within thy walls, and place among the Saints of God, thus to progress eternally, through Jesus, the Redeemer of mankind!—WILLARD GREENE RICHARDS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, NOVEMBER 24, 1927

EDITORIAL

A LEADER OF MEN—PRESIDENT HEBER J. GRANT

On November 22nd President Heber J. Grant, who stands at the head of the Church of Jesus Christ of Latter-day Saints, completed his seventy-first year in mortality. In unison with the hundreds of thousands who compose the present-day membership of the Church, and in accord with hosts of others, we voice our heart-felt felicitations, combined with fervent desire and confident hope that the life of our great leader shall be prolonged to the accompaniment of continued and increasing success in his exalted ministry.

From his boyhood Heber J. Grant has been a personage of prominence within his ever-widening circle of activity. Work has been to him as the breath of life, as food and drink to body, mind and soul. His vitality, physical, mental and spiritual, is summoning and impelling to all about him; no one can be idle or listless in his presence.

As an organizer and director he is of unusual capacity, as is demonstrated by outstanding achievement in affairs both secular and ecclesiastical. He is a leader preeminent! Like the typical shepherd of the Orient, he goes ahead of his flock; and the driving-power of his seemingly inexhaustible energy is that of example.

November is a month of many important anniversaries to President Grant, aside from being his birth-month. On the 23rd of November in 1916 he became President of the Council of the Twelve Apostles, in succession to President Francis M. Lyman, who had died five days earlier; and at the time of this accession President Grant had ministered as an ordained Apostle throughout a period of over thirty-four years.

Two years later to the day, on November 23rd, 1918, he was installed by the Council of the Twelve as President of the Church of Jesus Christ of Latter-day Saints, four days after the demise of his predecessor, President Joseph F. Smith.

Then, on November 27th, 1919, President Grant officiated in the solemn service of dedicating the Hawaiian Temple at Laie. Since that time it has been his distinguishing privilege to dedicate two other sacred edifices of the kind, the Alberta Temple on August 26th, 1923, and the Arizona Temple but a month ago, October 23rd, 1927. He is the only President of the Church who has conducted the dedicatory services of three Temples.

Through nine years of chief leadership as the earthly head of the Church, President Grant has endeared himself in the hearts of the people, so that they follow him in the spirit of love and confidence with unfaltering trust, knowing him to be a prophet and revelator divinely recognized and inspired. His counsels, admonitions and instructions are timely, opportune, up to date, suiting existing conditions; and his testimony, whether proclaimed by the spoken or written word, is always convincingly forceful. That testimony has been declared throughout the world, and will prove of eternal effect in the salvation or condemnation of those to whom it comes, for it is the word of one who speaks in the name of the Lord.—J. E. T.

ANOTHER BIRTHDAY—APOSTLE RICHARD R. LYMAN'S

To Elder Richard R. Lyman, of the Council of the Twelve, we extend our best wishes on the occasion of his fifty-seventh birthday, which came to pass on November 23rd. Our worthy brother is known far and wide for his successful achievements in scholastic and professional activities, and for his devotion and efficiency as a member of the Church and as an officer in ward, stake and general capacities. Already advantaged by a thorough training in the schools of the Church, he continued his studies in three great institutions of learning in the United States, the University of Michigan from which he was graduated as a Bachelor of Science, the University of Chicago in which he carried forward important research work, and Cornell University from which he received the Master's degree in 1903 and the degree of Doctor of Philosophy in 1905. As an instructor in the Brigham Young University, and later as Professor of Civil Engineering in the University of Utah, Dr. Lyman has had close relationship with thousands of students, and every one has profited thereby. His efforts, put forth so liberally and effectively in behalf of his pupils, were never confined to the lecture-room and laboratory; among the students he was a comrade, one with them on the campus, in the field, and everywhere. As a consulting engineer he has had much to do with great irrigation projects, electric power developments, and various works of construction.

He was ordained an Apostle and set apart as one of the Council of the Twelve on April 7th, 1918. He is one of three members whose fathers were also of the Council of the Twelve. Elder Lyman is the son of the late Francis Marion Lyman who served as an Apostle for thirty-six years, during thirteen years of which period he was President of the Council.

Now in the ripe maturity of his vigorous manhood, Elder Richard R. Lyman may be looked to for service and accomplishment even surpassing his already great attainments.—J. E. T.

JOSEPH SMITH—THE LORD'S PROPHET

Elder A. Smith Pond
SECRETARY OF THE GERMAN-AUSTRIAN MISSION

There are many conclusive evidences of the divinity of the mission of Joseph Smith. Consider that of prophecy already fulfilled, and that of healings and other miracles wrought by him and by many who are carrying forward the work that he began. The Gospel itself, with its great beauty, simplicity, hope, reasonableness, and philosophical depth, is a convincing testimony, especially to one who considers that it was revealed through a man unlearned in the culture and science of his day. The agreement of the Gospel with the teachings of true science is also of great value as evidence. Especially is this so in the cases of truths uttered by Joseph Smith a hundred years ago which have been proved by science subsequent to their utterance. And there is still another testimony, which rests upon a solid foundation, the worth of which is difficult to overestimate.

Joseph Smith affirmed to the world that he had been personally visited and spoken to by the Eternal Father and the resurrected Saviour, that he had received definite instructions from them, and that at later times he was visited by other heavenly messengers sent by them. In considering his words there are three alternatives open, and only three: first, he was a dreamer and a visionary, who imagined all of the things which he in soberness declared; or second, he was a wilful prevaricator and deceiver; or third, he spoke the truth. He in reality saw the Father and the Son and spoke with them, or he dreamed that he saw them, or he told an untruth. One of these conditions must be true; there is no other alternative. If the vision was not a mere dream, and if his report of it was not a falsehood knowingly told, then it must actually have occurred.

Is it probable or even possible that Joseph Smith was deceived by a dream or phantasy? The circumstances of his first vision are opposed to this theory. The Father and the Son came in person to him in the light of noonday. They came in answer to prayer—the logical thing to precede such a manifestation—and not as a result of wierd or hypnotic influences. Their appearance was not hazy and indefinite, but was "above the brightness of the sun" as described in the prophet's own words, and the events were clear-cut. Such is not the case in a dream. The vision was also unexpected by the man, and was not the result of a preconceived effort for any such manifestation.

Joseph Smith was alone at the time of this manifestation, but others were with him when he received subsequent visits from heavenly personages. Oliver Cowdery was with him when John the Baptist, as a resurrected being, came and restored the

Aaronic Priesthood. The three Apostles of Jesus—Peter, James and John—also came to these two men and conferred the Higher Priesthood upon them. Oliver Cowdery, David Whitmer and Martin Harris bear solemn witness that the Angel Moroni appeared to them, bringing with him the plates from which the Book of Mormon had been translated. Still another man, Sidney Rigdon, in company with Joseph Smith, saw the Saviour in vision at Hiram, Ohio. Now, it is conceivable that a single person may have a remarkable dream, though it is highly improbable that he can experience such dreams as the ones in question purely as a delusion, but it is practically beyond the realm of possibility that two and three men could have such dreams simultaneously. Psychology fails to record such a happening.

Joseph Smith gave to the world the Book of Mormon; and it is absurd to think that he dreamed it into existence. Dreams are matters of minutes, not of months or even days; yet he had the plates in his possession, from which this book was translated, between one and two years. He handled the plates; he carried them; he not only saw them, but felt them. Eleven other men were also privileged to behold them. Everything that he wrote in the Book of Mormon came directly from them; all the words contained in that volume resulted from diligent and prayerful work with them. He could not have been mistaken. He must have known whether he in reality had the plates or not, and whether the Book of Mormon was a direct translation of the plates or not. The Book of Mormon proves that he could not have been deceived.

The next question that arises is: Was he a deliberate deceiver? The facts are equally strong against this assumption—"by their fruits ye shall know them." "Mormonism" confidently invites the world to test it by its fruits. A careful study of the teachings of Joseph Smith reveals nothing that is even suggestive of evil. He taught the gospel of love, self-sacrifice, charity, and good works. He taught the highest standard of morality known to the world. He preached repentance as one of the fundamental principles of salvation. These principles have not only been preached, but have also been put into practice by those who believe the message that he delivered, and the results have always been good. Statistics compiled by the American Government, as well as statements made by fair-minded men who are in a position to judge, testify most convincingly that the fruits of "Mormonism" are good. Certainly a man who would falsify and blaspheme would not spend his entire life giving uplifting instructions and founding a work that is built on none but the highest ideals.

Why did Joseph Smith make such statements as he did? Either because he knew them to be true, or because he desired to

further his own selfish aims and gain the applause and honour of his fellow-men. It was made very clear to him early in his life, however, that his course would not contribute to temporal advancement. When he was only fourteen years old he was laughed at and scorned because of the story that he told. Throughout his life he was ridiculed, harassed, and even bodily mistreated. He had no reason to pursue his course and continue to bear testimony, unless that testimony was most surely true.

Joseph Smith, however, not only gave his entire time and efforts, while living, for the sake of the testimony which he bore, but he gave his life itself, and gave it freely and knowingly. He knew that he was to be martyred, and he did not shrink from sealing his testimony with his blood. The greatest stamp of sincerity that a man can give is to lay down his life, not merely in defense, but entirely and wholly on account of the testimony that he bears. There is no reason for a man to offer his life to establish a false testimony dealing with such a matter as that for which Joseph Smith gave his life, and the deceiver will deny or flee when threatened as was he. In matters of honour some men have given their lives for a lie, but it is unthinkable that they would do so to establish a wilful blasphemy. They would have no reason for doing so; they would realize no gain themselves, and they would not be defending the honour of someone else; hence they would not make the supreme sacrifice.

Two propositions, therefore, fail to stand the searchlight of inquiry. There is only one choice left, and that is that the message of Joseph Smith is true. This must stand, as there is no fourth. The other two alternatives are destroyed by negative evidence, but this one is strongly and amply confirmed by a multitude of affirmative testimonies and evidences. "How firm a foundation, ye Saints of the Lord, is laid for your faith in His excellent word!"

Dresden, Germany.

THE NOTTINGHAM CONFERENCE

The Conservative Hall, Queen's Walk, Nottingham, an attractive building situated in the heart of the Robin Hood City, was the scene of Fall Conference of the Nottingham District on Sunday, November 13th. Resident members from the extensive Nottinghamshire and Lincolnshire areas were in attendance, together with many other interested listeners intent upon learning more of the Church doctrine and practice. President James E. Talmage and Sister May Booth Talmage from Mission headquarters were present, as also President Waldo L. Osmond and the nine Traveling Elders of the District.

The morning session was featured by the presentation of the theme "A Marvelous Work and a Wonder", this topic being

treated impressively through poems, songs and brief memorized discourses. The program rendered brought vividly to mind the thought that the inspired predictions of God's prophets fail not in fulfilment, and this ofttimes in direct contradiction to the dictum of those who speak according to the learning of men. Elder E. Anthon Clayson, in carrying forward the theme, dwelt upon the details of the fulfilment of prophecy in the current age.

Sister Talmage cited evidence to show that these are the times when some of the most marvelous plans of the Lord are unfolding and realizing fulfilment. Particularly did she emphasize that present-day events identify this age as the era directly preceding the glorious consummation of all ages—the return of Christ to earth to establish a kingdom of righteousness. The Mission President made commendatory remarks upon the vital work of the Sunday Schools, and with impressive analogy he compared the true devotion of a mortal father for his child with the infinitely greater love and concern that the Eternal Father has for His children. He stressed the glorious reality that all men are in very deed the children of God, and as such possess the power to add to or detract from the joy of their Heavenly Father.

The same spirit of devout worship manifest in the opening gathering was prevalent in the second session at which the General Authorities and Mission and District officers were unanimously sustained, after which Elder Rulon W. Stevenson delivered an address emphasizing that the current gathering of the Jews is no chance movement, but a direct fulfilment of prophetic decree. A statistical report embodying some of the District activities for the past six months was read by President Waldo L. Osmond. The following salient facts were reported: There are 490 members in the District, 93 of whom hold office in the Priesthood. The six fully organized branches are: Nottingham, Hucknall, Leicester, Eastwood, Mansfield and Derby. The Traveling Elders have spent 15,575 hours in work pertaining to the proclamation of the Gospel; hours tracting number 3,108; and 143 copies of the Book of Mormon have been put into circulation, as also 4,003 pamphlets and 49,894 tracts. Eleven baptisms have been administered and 219 meetings held. Loyal corps of workers labouring under the direction of branch presidents have also rendered extensive missionary service. Following the report, President Osmond exhorted all to seek to comprehend the will of God through prayerful study, and then to demonstrate loyalty to the cause of righteousness by striving with continual effort and vigilance to obey the divine word.

Elder Joseph E. Whitehead related faith-promoting incidents bearing on the reality of miraculous manifestations in this age, affirming that they are the natural products of obedience to a higher law. Elder Vilace L. Radmall defended the conception that to advance eternally is the blessed boon afforded through

compliance with law. No less certain than the scattering of Israel will be the eventual gathering and redemption, attested Elder William J. Matheson. Elder Dalton E. Spencer referred to the glorious theophany of the nineteenth century as the inauguration of the greatest era in world history—the dispensation of the fulness of times. Elder Brandt D. Jorgensen traced the development of the Church, coupling therewith by analogy the phenomenal growth of a small seed into a stately, majestic tree that affords unfailing shelter.

The three discourses of the Mission President were progressive, the prophecy of Isaiah regarding the coming forth of a marvelous work receiving treatment from different points of view. In his afternoon address he gave specific examples of how the words of the worldly-wise have perished and how words of prophecy have been vindicated. Men, estranged from the guiding wisdom of God, cannot by their own wisdom declare what the future holds either with reference to God's blessing or His punishments, but the Lord hath declared that though heaven and earth shall pass away His word shall not pass away nor return to Him void or unfulfilled, the speaker concluded.

Elder Lyman T. Nielsen, the opening speaker of the evening session, stated that our warning message to the world is not given by way of threat or alarm but rather through earnest entreaty born of love for humanity. Elder David W. Sutton pointed out that the knowledge of truth regarding the divinity of the Christ may be gained with such assurance that it becomes as real as the knowledge of our very existence. President Harold A. Candland of the London District testified that Joseph Smith was a restorer, an organizer, a translator and a revelator—in short, a prophet of the living God.

The closing address of the conference was delivered by President Talmage, and dealt with the proclamation of the marvelous work and a wonder to the world. Where there is a testimony of the Gospel, there is the desire to proclaim it to others—it will not be suppressed, but yearns for expression, he said; and withal, there is naught of compulsion or insistence in the proclamation of the gospel message—it is merely offered to the world supported by and coupled with the heaven-revealed testimony of its transcendent worth to any soul who will accept its saving principles.

Music for the conference was of high order, renditions by the Leicester choir, Miss Geraldine Orme and Miss Evelyn Leeming, warranting special mention. Meetings of the Priesthood, of the missionaries and of auxiliary workers also convened. Representatives of the Press attended and good accounts of the conference appeared in all the Nottingham newspapers, viz., *The Nottingham Guardian, The Nottingham Journal, The Nottingham Evening Post,* and *The Nottingham Evening News.*

Rulon W. Stevenson, District Clerk

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred from and to the Districts specified: Arthur T. Coleman, Hull to Birmingham; A. Wesley Davis, London to Bristol; Clinton L. Mills, Sheffield to London; Henry R. Price, Manchester to Newcastle; Elmer D. White, Ulster to London.

Releases and Departures: The following missionaries have been honourably released and sailed for their homes in America from Southampton on November 16th aboard the *Majestic*—Elder James S. Chadwick, who has laboured in the Sheffield and Norwich Districts; Elder Moroni B. Langford, who has laboured in the Sheffield and Scottish Districts.

Doings in the Districts: *Liverpool*—At a baptismal service held at Burnley on November 12th two persons were baptized by Elder Moroni B. Harrison and confirmed by President David M. Kennedy and Elder William Fred Forsey, both of whom spoke concerning the ordinances.

Manchester—A baptismal service was held at Manchester on November 9th, at which one person was baptized by Brother Walter Shortle, a Local Priest, and confirmed by President Kenneth A. Nielson.

Newcastle—The Traveling Elders of the Newcastle District convened in report meeting on November 5th at Sunderland. Accounts of summer country work were given, and instructions received for the work in the branches; the holding of cottage meetings was stressed.

Sheffield—Two persons were baptized at a service held in the Latter-day Saints' Chapel at Sheffield, on November 12th, by Elder Horace L. Barker, and confirmed by Elders Nephi Cutler and Thomas Eugene Paskins. President Cecil B. Kenner and Elders Clinton L. Mills and Fred L. Finlinson gave appropriate talks. A Harvest Festival was held by the Relief Society of the Sheffield Branch on November 12th; many Saints and friends joined in and contributed to the success of the evening. An entertainment was given by the Doncaster Branch Sunday School on November 5th.

Branch Conferences: Of the Bradford Branch, Leeds District, on November 6th. "Early Incidents in the History of the 'Mormon' Church" was the theme presented by members of the Sunday School. President Elmer O. Zollinger, Traveling Elder H. Gardell Jacobson and Local Elder John W. Turner were the speakers at the evening meeting.

Of the Bolton Branch, Manchester District, on November 6th. The program of the first meeting considered the "Word of

Wisdom." The speakers during the day were President Kenneth A. Nielson and Elders J. Rulon Doxey, Cleston H. Rigby and John L. Linton. The *Bolton Journal and Guardian* gave space to a good account of the conference.

Of the Wigan Branch, Liverpool District, on November 6th. "The Thirteenth Article of Faith" was treated under the direction of the Sunday School. Discourses were delivered by President David M. Kennedy and Elders William Fred Forsey, Douglas H. Petersen, Zenas W. Bennett. Grant W. Wilde and Stanley W. Layton. Good reports of the conference appeared in the *Wigan Examiner* and the *Wigan Observer*.

Of the Bristol Branch, Bristol District, on November 13th. "Love of God and Fellow-men—the Greatest Commandment" was the topic of discussion for the Sunday School session. Elders James H. Cantwell, Spencer A. Harris, Reece R. Parker and Branch President Henry E. Neal addressed the gatherings.

Of the Halifax Branch, Leeds District, on November 13th. "Joseph Smith—A Prophet" was the topic developed in the forenoon meeting. Addresses were given in the evening session by President Elmer O. Zollinger, Traveling Elder H. Gardell Jacobson and Local Elder Frank Holroyd.

DEATHS

GUY—Brother George A. Guy, a resident Elder of the Pudsey Branch, Leeds District, passed away on November 11th, at the age of eighty-four. Brother Guy had been an energetic worker in the Church since his baptism in 1901. Funeral services were held at the family residence on November 14th, under the direction of President Elmer O. Zollinger. Elder Cyril P. Maughan and President Zollinger were the speakers; Elder Morris D. Ogden dedicated the grave.

WILLMAN—Sister Serenna Willman of the Bradford Branch, Leeds District, died on November 7th, at the age of thirty-three. Sister Willman had been a faithful worker in the Church since her baptism in 1923. Funeral services were held at her home on November 11th, under the direction of President Elmer O. Zollinger. Elders H. Gardell Jacobson and Alma C. Tranter were the speakers; President Zollinger dedicated the grave.

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